1: Gillin E-5 (1932-33) 1936 SR9 Carib SR9

patina of the outer surface scraped off in places to produce a brown-on-white design.

Women usually have a small perforation in the middle of the lower integumental lip in which a common brass pin or a thorn is inserted with its point outward. The natives consider this practice more a matter of convenience than of ornamentation. The pin or thorn is removed for use whenever the owner needs a sharp point.

There is thus very little formalization in the pendants, necklaces, bracelets, armlets, fillets, and ligatures worn by the Caribs. So far as I was able to discover, none of these ornaments possess any extraneous significance which would indicate that they are regarded as fetishes or amulets.

In preparation for a dance or drinking spree both the men and women sometimes decorate their foreheads with the white underdown of the powis (Plates 11, *b* and 13, *a*). This ornamentation has been described by Mr. A. Hyatt Verrill as the "Carib tribal mark."[1] At the present time, this symbol is not used as a self-conscious designation of tribal membership by the Barama Caribs. It is worn only at sprees, at which times foreigners as a rule are absent, and at present can be considered functionally only as a type of festive ornamentation. Wild honey is spread on the forehead, and into this natural adhesive the white down feathers are stuck so that a thick fluff covers the forehead. Even its use at sprees is not invariable.

On festive occasions the women always paint their faces. The onto fruit is made into a paste and colored red with ruku (*Bixa orellana*). Different shades of red and black are made by adding lamp black to the paste, which is kept in a hollow section of dried bamboo and applied with the frayed end of a twig. Several designs are in use. Informants consistently stated that, although these designs had religious significance in the past, they were purely decorative at present.

Both sexes sometimes decorate their hair with flowers and feathers on festive occasions. The arrangement of these ornaments is quite casual, and their use is not an invariable part of the toilet.

Women usually wear their hair parted in the middle with either one or two braids hanging down the back. When the woman is at

[1] Verrill, 1917, *Tribal Relationship of the Akawoios.*

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work, she tucks up her braids into a knot on the back of her head. Delousing is a favorite leisure-time activity of the women. Often one will see a group of women sitting on the ground, in the shade of the house, all facing in the same direction, each woman straddling the hips of the one in front of her while she herself is deloused by her friend behind her. The lice are cracked between the incisor teeth of the searcher and spat out (Plate 13, *a*). Men and boys wear their hair cropped close to the head, with the exception of a fringe of "bangs" which hangs down over the forehead into the eyes.

Although I measured and observed some hundred and twenty-five adults below Towakaima, I found no tattooing on their skins. In the settlements around the falls (Sineparu and Towakaima) and those above the falls, I found tattooing on both men and women. In all cases the decoration was confined to the inner surface of the forearm. I did not have the opportunity of seeing the process, but informants were consistent in stating that wild honey is the only substance introduced into the incisions. The skin is cut with bottle glass (knives and cutlasses are too dull) or with the point of a needle. In either case a continuous incision is made; no tattooing is done by the puncture method. It is difficult to understand how wild honey, dirty as it is, contains sufficient pigment, without being mixed with lamp black, to produce the blue designs which result from tattooing. A woman may have a series of long parallel lines running diagonally across the inner surface of her forearm. This is said to make the drink which she manufactures taste better. If this decoration appears on both arms, a woman is said to be able to work the cassiri more easily. Some informants stated that a woman could pass drink to a man only with the arm which is tattooed, but I did not find this consistently true in practise, even in the villages of the upper Barama. A greater variety of figures appear in the men's tattooing, such as crosses, circles, squares. Informants were unanimous in stating that these designs had no magical or religious significance. However, a fortuitous type of tattooing connected with magic appears on the arms of practically all men throughout the area: in preparing a bina, or hunting charm, a series of short transverse incisions is made on the inner surface of the right forearm, over the brachioradialis muscle, and into these incisions the ashes, juice, or powder